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JOSEPH GARRISON, Editor.

Vol. XII.—NO. 34.

REFUGE OF OPPRESSION.

From the Western Reserve Cabinet.

Fanaticism.

The most ridiculous fanaticism

prevailed in New-England, among a class

of ignorant government.

Several individuals

are now making themselves very

noted by their congre-

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tinents of civilization,

and in the habit of intruding them-

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forever, as an outrage with which no Christian, law-loving, and free community can ever again be visited.

The community have a right to demand a knowledge of the law—if these monstrous novelties be considered law—under which they are to suffer. Much has been done, of late, to avert the tremendous and timid spirit of capital from our State; but nothing that has been done to deprive property of stability and protection, can be compared to this. If such be the spirit that governs our authorities, our city will be reduced to a heap of ashes; and at the close of half a century, the traveller who ascends the Delaware will ask where Philadelphia was.

To the Public.

The undersigned respectfully request the attention of the citizens of the city and county of Philadelphia, to the following statement of facts, having reference to the Temperance Hall, in Moyamensing, which was taken down on the 3d inst, by order of the Commissioners of that district, after having been presented by the Grand Jury as a nuisance.

About three years ago, the Grand Jury inquiring for the city and county of Philadelphia, directed special attention to the degraded condition of the lower class of the inhabitants of Moyamensing, among whom are many colored people, who have been reduced to a very abject state by the prevalence of intemperance and its kindred vices. This presentment induced a number of persons, who felt an interest in the improvement of the morals of the people of color, to commence delivering addresses in the neighborhood of Bedford and Eighth streets, to that class of our population upon the subjects of temperance, morality, and religion. These addresses were delivered in the open air, either on vacant lots of ground, or in the courts and alleys of that vicinity. They produced a very sensible improvement in the character and conduct of a large number of those who listened to them. But owing to the want of suitable shelter, the course of instruction was interrupted in the winter season, and hence a relapse to their old habits was witnessed in some of those who had been partially reformed. Subsequently, a room in a private house in Bedford above Seventh street, was temporarily hired, and was occupied for the purpose of Sabbath School instruction during the winter 1840 and '41. This room, however, was quite too small to accommodate the temperance and religious meetings, and for their accommodation, as well as the Sabbath school, a society of people of color, called the Moral Reform Society, took upon ground rent, a small lot situated in Bedford below Eighth street, and with the aid of a few devoted and self-denying colored females, who not only contributed themselves, but made considerable collections for this object, erected upon it, less than one year ago, a small one-story brick building, to which they gave the name of Temperance Hall.

At the time, the erection of the House was highly approved by the neighbors, without a single known exception; and many of them contributed towards the expense of its erection. The enterprise was also favored with the approbation of several active members of the Temperance Societies formed about that time, for the reformation of inebriates. At the laying of the corner stone, addresses were delivered by Messrs. Crist, Beck and McClugh, one of them at the time, Vice President of the Jefferson Society, and another at present, of a Total Abstinence Society in the Northern Liberties. The Hall was open at all times for the use of Lectures on Temperance, whether white or colored. A majority of those who have spoken in it were white persons belonging to the various Temperance Societies, but principally to the Howard Society. Meetings for public worship were held in it on every Sabbath, and also on two evenings during the week. At the close of a protracted meeting, recently held there, thirty-five persons came forward, and gave their names for membership to the neighboring churches. Sunday schools were also held in the Hall, in the morning and afternoon of every Sabbath, the roll of which contained the names of sixty children, at the time of the destruction of the building. They were for the most part collected from the street, and all of them, excepting one family, were said to be the children of intemperate parents, or of those who had been intemperate. Many of the scholars had made considerable progress in learning. The good results of their efforts had become very apparent. The total pledge had been administered to upwards of one thousand adult persons. Many were reclaimed from a life of dissipation and vice, to a moral and industrious life. The families of children, as well as persons of mature age, were recruited from a state of extreme debility, and were supplied from the Hall, or by those who attended it, with decent clothing as well as with suitable books, &c. Efficient aid in this department of our labors was received from members of a benevolent society—*the*—the Rev. Mr. Boardman's church.

It is confidently believed that the reform effected and the relief afforded, produced an annual saving of more than five hundred dollars in the county expense for the support of the poor. The number of liquor selling shops in the neighborhood had been considerably reduced, and the sales of this article in those that remained, greatly diminished. It has been publicly asserted, and without contradiction, that there were, not long since, *fifty-two unlicensed dram shops* within the three squares which constitute the length of the street on which the Hall was erected. After the development of these facts, a spirit of hostility to the Hall was for the first time manifested. Constable Whisner has informed one of the proprietors, that he received an intimation nine weeks ago, of the intention of some persons to burn it down on a certain night. It however escaped without material injury, through the riots of the 1st and 2d of August. On the 3d inst, one of the Commissioners of Moyamensing applied to the managers of the Hall, requesting that they would cause it to be taken down;—when this was declined, he desired that at least the doors and windows should be taken out. The only reason which he gave for this request, was a determination which he alleged to exist on the part of some persons to destroy the Hall by fire. He was informed that means should be taken to have it removed without expense to the public. After this conversation, the owners received no further information or notice on the subject, until they heard that the building had been taken down by the Commissioners of the District, after the presentation of it as a *nuisance* by the Grand Jury. No opportunity was afforded them of proving before the Jury, that they could easily have done, the great utility of the Hall, and the practicality of preserving it by means to which it would have been incomparably more reasonable to resort to, than to permit its destruction upon such pretexts as were offered.

We have thus given a naked statement of facts, and without comment, leave to an enlightened community the decision, how far such proceedings are consistent with law, with justice, and with the public welfare.

[Signed] DANIEL A. PAYNE,
SAMUEL NICKLESS,
Managers of the Hall.
Philadelphia, August 8th, 1842.

Correspondence of the N. Y. Journal of Commerce.

PHILADELPHIA, Aug. 12, 1842.

I am informed, and heartily glad am I to hear it, that the owners of the church on St. Mary's street, lately destroyed by a mob, have brought suit against the county of Philadelphia, in the Supreme Court for the damages which they have sustained by its destruction. The proprietors of the unfinished hall, which was destroyed on the same night, have also brought a similar suit in the same Court. All necessary litigation should be waived by the county, and the real damage sustained paid at once. A general feeling of shame and mortification exists among the well-disposed portion of our community, at the scenes of riot, bloodshed, and arson, which have again disgraced the character of Philadelphia, and we trust that the emotions now experienced may lead to salutary effects for the future, either in creating that manly energy which shall crush disorder in its first manifestation, or in ensuring the watchful caution which is necessary to obviate the causes of turbulence. If we cannot preserve order when it is threatened—if the well disposed are to be overborne, whenever angry passions manifest themselves, we must sink in our pretensions to a righteous government, and pursue the next best course—that of foreseeing the approach of danger, and of avoiding it.

Runaway Slaves.—The Newburyport Herald says that on Friday or Saturday, week before last, three slaves arrived at Boston, on the Worcester Rail-road; that their master was a Georgian, and was waiting for them at the depot—that he secured two of them, and the other, who was a powerful man, knocked him down, escaped through the crowd, and went to Salem, in the eastern cars. His master followed in the next train, but the slave had been recaptured. On Monday, the slave went to Newburyport, where he remained till the latter part of the week, when he went on board the Steamer Huntress for St. John. It was proposed to the master of an eastern coaster to take him, but the man's soul was too little; he refused.

During the last twenty years, it is said, silks to the amount of \$350,000,000 have been imported into this country.

From the Journal of Commerce.

M. George.

Recently a venerable colored gentleman, named Mons. George, from Port au Prince, arrived in this city with three young countrymen, one of them being his nephew and Secretary. M. George is a wealthy planter, an ex-Senator, and was formerly Commissary General under President Boyer. He came to this country with a view to make some investments, and particularly to purchase some steam engines for his sugar estates. He found it very difficult to obtain lodgings at our hotels and boarding houses, and at length took rooms at a French hotel. Returning from Philadelphia, after a short visit to that city, he was thrust into the *loper's* car, where he took a very severe cold, that confined him several days. He was refused a passage in the cabin of our packet ship for England, but was told by the agent of another line that he should be accommodated well if he could remain a week or two. But he was impatient to leave the country; and took passage for France, in the bark Alexandre, being courteously treated by the agent and captain, who saw the vise of this polished old gentleman in his mind. Our hotel keepers, and rail-road agents, and packet agents, should understand that he has carried nearly all his *doubloons* with him to Europe to expend there.

M. George had letters to one or two eminent men in this country, from the celebrated M. Ingac, Secretary of State to President Boyer, speaking of him as a gentleman of wealth and respectability, and as his personal friend. It may not be amiss to state here, that a few years since, three noble looking young men of excellent education and refined manners—one of them being a son of M. Ingac, arrived in this country with the expectation of making extensive purchases, but the bad treatment and insult they received, made them return speedily to their native land.

On enquiry of M. George about the recent troubles between President Boyer and the Chambers, he said, "The members are young—ardent—they go fast." I said, alluding to the engines he had been conversing about, "real locomotives, I suppose." He laughed and replied, "Loco-foces." He said the difficulties were all settled, and matters were going on prosperously at Port-au-Prince.

I enquired about the family of General Toussaint L'Ouverture. M. George said his only child—a son—now lives at Bordeaux. He is sixty-two years of age, and is a pensioner on the French Government.

Messrs. Editors—There are some particulars honorable to the people of color in our sister city, in connexion with the recent disgraceful outbreaks, that should be recorded, not merely because they are honorable to the persons alluded to, but also because such facts do honor to human nature.

For some months past, a respectable colored physician, named James G. Bias, in connexion with two or three white philanthropists, has been lecturing on temperance, among the people of color who reside in Southwark and Moyamensing. In this district—where, by the way, the riots prevailed—there are four hundred and fifty liquor sellers, who have averaged about five dollars a day in receipts from the poor and miserable inhabitants who are allured to their rum dens. These rum-sellers are chiefly low Irishmen. Many of them have been accustomed to employ boys and girls—paying their parents for their services in liquor—to beg cold victuals for their retail trade, and to pilfer to supply their shelves. These young beggars and thieves frequently sleep in hordes in the cellars of these grogeries, and are charged 3 cents a night for their lodgings. When the Washington Temperance Societies were organized, Dr. Bias, and a few coadjutors, determined on making what Dr. Chalmers called an aggressive movement into these precincts of hell. A building was erected and dedicated last November. Here Dr. Bias delivered his temperance lectures, and received pledges of total abstinence from all that will intoxicate. He and his friends were accustomed to go to the most degraded places, take the inebriates from the ditches even, bring them to the hall, get them to sign the pledge, wash and clothe them, and send them into the country to labor. During these labors, 1047 colored persons, and 120 white persons have been induced to sign the pledge in the regular meetings. One of the liquor sellers was induced to come to the hall and sign the pledge. He immediately brought out his rum, &c., and burned them in the street. The average daily receipts of the rum shops were reduced from five dollars to about fifty cents!

These results greatly exasperated these rum-sellers, and they swore revenge, naturally thinking that if they continued, their occupation was gone. Father Mathew had ruined many, said one who had left a rum-shop in Ireland, and in this land of liberty they expected to do as they liked.

From the Broome (N. Y.) Republican.

Philadelphia Riot.

The more than brutal persecution of its colored population, has disgraced and degraded Philadelphia in the estimation of every right-minded person in the country. The outrages perpetrated upon that unfortunate class of citizens, infamously barbarous, are unspeakable even of apology or palliation. The authorities, aided by the law-abiding portion of the inhabitants, have at all times the power to control the turbulent mass of incendiaries with which the city is infested. But they have been shamefully inert; and more than once have been justly chargeable with pandering to the passions of the canguine populace. They will yet reap the necessary fruits of this negligent and criminal policy, by having the waves of violence and anarchy sweep over their own rights and property.

The manner in which the Philadelphia press speak of these transactions, is nearly as culpable as the act of riot itself. It has a direct tendency to beget a repetition of such acts. They apologize for a riot; and assert that the colored population provoked it—Provoked it?—How? It is not pretended that they were guilty of conduct which should necessarily disturb the tranquility of the city, or excite the passions of a single individual. They contemplated, merely, an orderly and peaceful celebration of W. I. Emancipation. They were strictly within the limits of their right, as defined by the laws. Corresponding collections are held, on our cities by citizens of every nation. But the exercise of this right by the negroes, was displeasing to the white rabble who vegetate and thrive in the rotteness and corruption of the city; and, hence, in the opinions of these editors, the use of their undoubted rights became an offence against the good order of the community. Do these editors mean to assert that rights and privileges are to be defined and limited by the pleasure of the mob? They do assert it, and the inevitable tendency of their course is to discord and anarchy. The liberties of no class, however law and humble that class may be, can be surrendered to the mob, without, in the end, bringing those of all other classes to the same condition. This mutual connection and dependence is a wise arrangement of a benevolent Providence. No man can tamper with, and expose to outrage the rights of others, without endangering his own. In excusing the rioters, the Philadelphia editors have committed an assault upon the entire community.—Richly do they deserve the severest rebuke; and we are glad to observe that the press, in other places, denounce them in terms which they cannot understand.

From the Nantucket Inquirer.

From the N. Y. Tribune.

M. M. Noah.

On the 5th inst, The Union contained an editorial article, stating that some black men had taken breakfast at a boarding-house in Barclay-street, and the *Editor of the Tribune* with them. We replied the next morning, that the person named ate his breakfast at the usual time and place, and neither *saw nor understood that any colored person was about the table*, &c. On the 9th, The Union returned to the charge, adding to a paragraph on a totally different subject, "since Horace Greeley ate at his breakfast a-tete with negroes at his boarding-house," &c. &c. Again, on Wednesday and Thursday, he reiterated this falsehood, aggravating it by stating that we had *eaten between two negroes*, &c. &c. &c. ADAM.

From the Nantucket Inquirer.

From the N. Y. Tribune.

Slavery Convention

We regret to be compelled to state that the Anti-Slavery Convention which has been holding its sessions in this place since Wednesday, has for the last three or four evenings, been disturbed by a series of outrages, of rare, if not unprecedented, occurrence among us, and entirely at variance with the usually quiet, peaceful and orderly character of our community. Considerable excitement and indignation prevailed among our citizens, on Thursday, on account of grossly insulting and personally abusive language which was said to have been employed by some of the speakers at the Convention, and, during the meetings on Thursday evening and throughout Friday, symptoms of an outbreak were pretty plainly apparent. On Friday evening, several noisy and riotous persons assembled in and near the Athenaeum Hall, where the meetings were held, and disturbed the speakers by hooting, screeching, and other noises. Rotten eggs and other missiles were thrown from without into the midst of the assembly. One individual threw a brickbat into the window, which hit a lady in the face. On Saturday forenoon, the Trustees of the Athenaeum building, considering the property under their charge to be endangered by the holding of these meetings there by the abolitionists, very properly declined letting them have the use of it any longer, unless they would become responsible for its safety. Accordingly, the Convention adjourned to meet in the evening, at Franklin Hall. Here, at about half-past 9 o'clock, they were again assailed by a shower of rotten eggs, in such an exceedingly nauseous and offensive state of putrefaction, as caused a sudden and somewhat precipitous adjournment. After this, we believe these devoted individuals were suffered to rest in peace until their meeting at the Town Hall, on Monday evening, which was protracted until a very late hour. At this meeting, they were again disturbed by negroes, and pelted with stones and missiles at the house, and tauntingly threatened to demolish the house and burn it to the ground.

With this plain exposition of the course of this diabolical and shameless old man, we take leave of the subject, and of him. We have been censured by one or two friends for applying to him the terms which his willful and wanton knavery and falsehood, outrageously persisted in, have merited. We ask them to consider the whole matter, and say whether he can have been sentenced from the Bench a thief or burglar, who evinced such inexcusable depravity as he has done throughout this miserable business.

The whole affair is one which no editor, with any sense of decency or dignity, could ever have dragged into print. The two blacks, about whom the uproar was made, we never saw in the world. That we did not allude to it from any desire to conceal or deny any thing we had known of the matter, but simply to condemn the prostitution of the press to such vile uses as in this instance, was evident to all from our remark at the outset. We repeat it now. We have never associated with blacks; never eaten with them; and yet, it is quite probable, that if we had seen two cleanly, decent colored persons sitting down at a second table in another room, just as we were finishing our breakfast, we might have gone away without thinking or caring about the matter. We choose our own company in all things, and that of our own race, but cherish little of that spirit which over the years has been manifested in the world. We have no objection to eating with them; and yet, it is quite probable, that if we had seen two cleanly, decent colored persons sitting down at a second table in another room, just as we were finishing our breakfast, we might have gone away without thinking or caring about the matter.

The Cincinatti Message of August 9th, says: This city was last evening the scene of another disgraceful mob. Yesterday, the German company, headed by Lieut. Michael Heckle, were on parade, when the boys, as is usual, were following close upon them. During the day, Lieut. Heckle struck several of the boys with his sword, not injuring them seriously, but with sufficient force to cause the blood to flow pretty freely from the heads of two or three of them. At this crowd of boys became much enraged, and after the company had been dismissed, and retired to the Sans Souci House, the boys, in large numbers, collected there, and commenced throwing stones and missiles at the house, and tauntingly threatened to demolish the house and burn it to the ground.

Another Riot-and Bloodshed.

The Cincinnati Message of August 9th, says: This city was last evening the scene of another disgraceful mob. Yesterday, the German company, headed by Lieut. Michael Heckle, were on parade, when the boys, as is usual, were following close upon them. During the day, Lieut. Heckle struck several of the boys with his sword, not injuring them seriously, but with sufficient force to cause the blood to flow pretty freely from the heads of two or three of them. At this crowd of boys became much enraged, and after the company had been dismissed, and retired to the Sans Souci House, the boys, in large numbers, collected there, and commenced throwing stones and missiles at the house, and tauntingly threatened to demolish the house and burn it to the ground.

The Society was not at all offended at the minister's presence. They welcomed him as a friend to the cause, if he came as such—or as an opponent, if he chose. They would hear his advice, but they could not submit to his dictation. He came prepared with the Vermont Chronicle, or New-York Observer, or both, to prove that we were infidels; and he had opportunity to exhibit his zeal upon that point. We found ourselves involved in a lengthy discussion of matters and things, to the entire suspension of devotional exercises. Our meeting was protracted two hours beyond the usual time, and the friends display ed the greatest patience. Many who remained to see the end became members of the society, even females.

The city marshal, with his posse, now entered the house to secure the rioters, when the Lieut. recommended his company to "form in line," buckle on their rapiers, and not surrender while one man remained alive to defend the house. The crowd without now commenced throwing stones and clubs at the house—the windows of which were all broken in a few minutes—and several of the inmates considerably injured. Fifteen or sixteen of the German com-

From the Nantucket Islander.

Mob Law—Freedom of Speech Destroyed.

We regret to say, that at the present time, freedom of speech does not exist in our town, it having been destroyed by an insolent mob, led on and upheld by "gentlemen of respectability and standing." An Anti-Slavery Convention assembled in this place on the evening of the 9th inst. The language employed by some of the speakers in that Convention was very strong, but not more so than we have heard in churches, in legislative bodies, and in political meetings. Our sovereign lord, the mob, took offence, and stones and rotten eggs were thrown in at the Athenaeum windows, on sundry occasions. As the trustees of the Athenaeum did not like to assume the responsibility of letting the building under such circumstances, they refused its use to the Convention, unless its members would guarantee its safety, and make good any damage which it might receive at the hands of the mob. The persons composing the Convention declined to do so, and they were compelled to meet at the Franklin Hall, on Saturday evening last. They were then applied for the Town Hall, which was in effect refused them—that is to say, its use was coupled with conditions which never before, we are told, were imposed upon applicants. These conditions were imposed upon them by the Selectmen, whose conduct throughout the whole business has been a "base compound" of servility, meanness, petty tyranny, and an utter and disgusting imbecility. Thus shut out of the only public building in the place, the Convention met on Sunday evening at a building on the outskirts of the town, where they were disturbed, though not to the extent which befell them at other places. On Monday evening, they met at the Town Hall, which the Selectmen, under the direction of the citizens, allowed them to occupy, on terms about the same that it was granted to other people. Here the mob again exerted itself in the building, and on Wednesday morning the abolitionists left the town.

It is merely right to give a sketch of scenes in a Congregational meeting-house.

pany, among whom was Lieut. Heckle, were now arrested and taken into custody by the police—they were to be examined before the Mayor this morning.

Mr. Jones, we understand, suffered severely during the night from the wounds in his hands, and has entirely lost the use of his right arm.

COMMUNICATIONS.

Scenes in a Congregational Meeting-House.

Mr. Editor:

Some days since, I read a short article in your paper from Gerrit Smith, headed "MONOCRATIC CONDUCT," making some severe strictures upon "Scenes in a Quaker meeting-house," by N. P. Rogers, and querying whether "eastern abolitionists are turning mobocrats." I do not feel competent to write to the editor of that gentleman, or his compatriots. Neither would I assume to answer for "eastern abolitionists." I merely wish to give a sketch of scenes in a Congregational meeting-house, in which a western abolitionist took a conspicuous part. I shall not aspire to do it in N. P. Rogers's style. Furthermore, I will premise that I have never felt favorable to the accounts I have read of Stephen Foster's forcing his sentiments upon congregations assembled to worship God agreeably to their own judgment and taste. Neither am I prepared to admit, that it is right, proper, or expedient, for Stephen Foster, or any other man, to break upon public assemblies, whether they are worshiping, or transacting secular business, against their consent, and greatly to annoy and distract them.

But what will Gerrit Smith do with this western abolitionist? Where will he put him? Is he to be an *abominable* mobocrat? Are we to understand that western abolitionists are turning mobocrats? Is it incongruous, or any other kind of name? Is it quite as difficult to be an *abominable* mobocrat as it is to be an *abominable* Christian? We are more or less *christians* and *christian* in our *christian* meetings, and *christian* in our *christian* assemblies, and *christian* in our *christian* organizations. We are more or less *christian* in our *christian* meetings, and *christian* in our *christian* assemblies, and *christian* in our *christian* organizations. We

POETRY.

From the London Athenaeum.
THE LAND OF LIBERTY.
Where may that glorious land be found;
Which countless bards have sung;
The chosen of the nations, crowned
With fame forever young!
A fame that filled the Grecian sea,
And rang'd through Roman skies;
O'er bright that land must be,
But tell me where it lies!

The rose crowned Summer ceaseless shines
On orient realms of gold,
The holy place of early shrines,
The fair, the famed of old—
But sees on their flood have borne
Away the loftiest fane,
Yet left upon the lands of Morn
A still unbroken chain.

The West, O' wide its forests wave,
But long the setting sun
Hath blushed to see the toiling slave
On fields for freedom won:

Still mighty in their seaward path
Roll on the ancient floods

That mass the brethren of their youth,
The dwellers of the woods.

The North, with misty mantle lowers
On nations wise and brave,

Who gather from a thousand shores

The wealth of land and wave;

But stings on their bounden store—

Though Freedom's shrine be fair,
'Tis empty,—or they bow before

A gilded idol there!

THOMAS SOUTH,—The cloudless South,—expands

Her deserts to the day,

Where rose yet unconquer'd bands,

Who own no conqueror's bands;

But where is the iron with

Our golden image blent,

For see, the Harem bars reach forth

Into the Arab's tent.

—

OUR COUNTRY WEEP AND PRAY.

O'er our country storms are brooding,

Christian, see the wretched signs;

Thunders mutter, clouds are gathering,

Darkly veiled our sun declines.

On the storm an angel's riding,

Who his mission can delay?

Doubtless Christian, anxious, trembling,

Rise, and for thy country pray.

Can we, 'tis his awful coming,

Or his thundered vengeance stay?

Christian, wake, O, waken thy slumbering,

O'er thy country weep and pray.

Heathen nations now are longing

For our glorious noon-day light,

Shall their hope be changed to mourning,

And their mourning lost in sight?

O'er the waters softly stealing,

List, a voice that's far away,

Christian cease thy sad despairing,

Rise, and for thy country pray:

Why this lone and hopeless tossing

O'er a wild tumultuous sea?

Look out, pilot, lost our moorings,

Lord, we trust all in Thee.

Christian, from thy slumber wakings,

Haste, O hasten while ye may,

Every hope but Christ forsaking,

Far above the tempest gleaming,

See a bright and heavenly star,

O'er us it is sweetly beaming

Mercy's angel from afar.

Will she pass us by unheeding,

While the lightnings round us play?

Trust ye her whose hearts are bleeding,

Trust, and for thy country pray.

THE PRAYER OF THE ENGLISH PEOPLE.

There is a cry upon the earth,

A cry of want and woe—

It rises from our cities vast,

From hamlets lone and low:

Where roll our commerce-laden waves,

Where fields of verdure spread,

Ascends the still unanswered prayer—

Give us our daily bread.

The voice of wasted youth is there—

Of childhood early chilled,

Of famine, ruined homes, and hopes

Which time can never reclaim;

Of age, upon whose downward way

No genial lights are shed:

All—all are blended in the prayer—

Give us our daily bread.

THE FARMER'S SONG.

Well, farmer, how speaketh the weather to-day?

How springeth the seed through the soil?

And how, when their trust these broad acres repay,

Will thou find the reward for their toil?

The farmer look'd up through the calm of the sky—

The farmer look'd o'er his field,

And he paused as if scanning with spirit and eye,

The harvest those acres would yield.

For years have my forefathers followed the plough,

And the harvest the Godhead has given!

With the fruits which in autumn, they shook from the

bough.

They gave to the purpose of heaven!

The fruits have the board of the festival graced,

And the grain has been ground in the mill;

Where the poor have required, it has freely been

placed;

But it never was food for the still!

All blessings have followed to them and to theirs,

And plenty, and pleasure, and peace;

They sowed not in evil, they reaped not in tears,

And each season was crowned with increase!

Like them have I sown'd, and like them have I mow'd,

And I've reaped, and I've gathered like them;

And while I tread in so blameless a road,

Neither Heaven nor earth will condemn!

NON-RESISTANCE.

From the Christian Register and Observer.

The Rev. Mr. Judd.

AUGUSTA, ME. JUNE 25th, 1842.
Dear Sirs.—A notice in the Register, a short time since, of a recent Discourse on the Revolutionary war, gives rise to the following reflections, which you will sensibly oblige by publishing.

With regards, I am yours, &c.,
SYLVESTER JUDD, Jr.

1. The writer of the discourse is a professed Christian, and an ordained expositor of the Christian system.

2. Christ, the Author and Finisher of our faith, the illustration and guide of our conduct, has forbidden war.

3. The Revolutionary War forms no exception to the general rule.

4. Christianity is not merely a code of positive precepts, it is also the type and embodiment of eternal laws.

5. War not only transgresses the letter of Christ, but also the spirit of rectitude.

6. Considered as a violation of right in this double sense, it is a subject open to the deliberate perusal and most searching investigation of the Christian, and its enormity we are at liberty to expose, its dangers to impress, and its hallucination to expose (for such we are destined to confess it possesses) if possible a contradiction in terms.

over. It will live and triumph when heroes and heroines, and all the advocates of war shall sleep, and oblivion cover their memories.

It is a principle of the divine government, that it raises up just such instruments to accomplish its design as are necessary to do it, and, unquestionably, it will raise up some who will go forward with the intent of the Prince of Peace shall universally reign. We say, go on with a good war. Blow the trumpet of jubilee—of universal emancipation from the curse of war and all its horrors, and especially from all its glories. Let them never greet our eyes or strike upon our ears without our pointed rebuke. A Christian cannot fight. It is an absurdity—a contradiction in terms.

MISCELLANY.

United States Slave Trade.

We beg those who have questioned the necessity or propriety of allowing the right of search contemplated by the Quintuple Treaty, and to which such violent and unprincipled opposition has been made, to ponder the following statements from a recent number of 'Africa's Luminary,' a Liberia paper.

RIGHT OF SEARCH.

'We presume it is well known to all reading Americans, that merchantmen from every considerable port in the United States, and some from inconsiderable ports—from Maine to New-Orleans—are accustomed to traffic continually with the African coast; that their cargoes are sold mostly in miskets, powder and gun-powders, cheap figured and plain cotton, and accoutrements of rum and whiskey; that they trade indifferently with native Africans, and the Galeana Gazette of the 24th inst. brings information of a battle between them, which recently occurred. One hundred and thirty Chippewas attacked the Lower Sioux village, killed thirteen and wounded eighteen. Five Chippewas were killed and number wounded. The Indians then returned to their own country.

A chapter of accidents took place in Charleston yesterday in the market and its vicinity. A horse bolted from a carriage, causing a fall, and accidentally struck a woman, who was severely injured, and causing another horse attached to the vehicle, caused some of them to become inactive, and finally to run off. Three vehicles were literally smashed to pieces—one horse, a very fine animal, was killed, and the driver of one of the vehicles severely injured. A servant had his thumb cut off, he having placed his hand on a meat block, while a piece of meat was being cut up.

ACCOMMODATION TRAINS.

The morning train from Albany to Boston arrives at Worcester at 9, at Springfield 11 3-4 A. M., at Pittsfield 3 1-2 P. M., at Clinton 5, and at Albany 6 1-2 P. M. Fare 25 cents.

The evening train from Boston arrives at Springfield 9 1-2, at Pittsfield 11 A. M., and at Albany 12 1-4 P. M.

The morning train from Albany arrives at Chatham 7 3-4, at Pittsfield 1 1-2 A. M., at Springfield 12 1-4 P. M., and Boston 6 1-2 P. M.

For Worcester, Haverhill, and Springfield—Stages leave Springfield daily, at 9 P. M., for Haverhill, via Northampton, Greenfield, Brattleboro, Hanover, &c. Passengers leaving Boston at 3 1-4 P. M., may take GEORGE BLISS, President.

■■■■■ No unwarantable distinctions.

NORWICH AND WORCESTER RAILROAD.

RAILROAD AND STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

THE New York steamboat train will leave Worcester every day, (Sundays excepted,) on the arrival of the train which leaves Boston at 4 P. M., and will leave Norwich for Worcester and Boston, on the arrival of the steamer from New York.

ACCOMMODATION TRAINS.

Leave Worcester at 10 A. M. and 4 P. M., except Sundays.

Leave Worcester at 10 A. M. and 4 P. M.

The trains leaving Worcester at 9 1-2 A. M., and 4 P. M., connect with the trains of the Boston and Worcester and Western Railroads.

T. WILLIS PRATT, Sept.

■■■■■ Equally free to all.

NASHUA AND LOWELL RAILROAD.

SUMMER ARRANGEMENT.

ON and after Monday, March 14, the passenger trains will run, in connection with the cars of the Boston and Lowell Railroad, as follows:

Leave Boston at 7 and 11 A. M., and 2 and 5 3-4 P. M.

Leave Nashua at 6 1-4 and 10 1-4 A. M., and 1 1-4 and 5 P. M.

Leave Lowell at 8 1-4 A. M., 12 1-4, 3 1-4, and 7 P. M., or immediately on the arrival of the cars from Boston.

All baggage at the risk of the owners.

On the arrival of the cars at Nashua, stages leave for any part of New Hampshire, Vermont, and Canada, via Concord, Keene, and Charlestown, N. H., Windsor and Brattleborough, Vt.

Books are kept at the stage offices, 9 and 11 Elm st., where seats can be secured in any of the coaches, and correct information obtained respecting any of the stage routes.

Passengers from Mason Village, New Ipswich, E. New-earne, Burns, Scudle, Corn, Salt River, Wiscasset, Kenne, Walpole, Bellows Falls, and Brattleboro, Vt., daily, except 7 o'clock cars from Boston, through in one day, and Albany and Saratoga second day.

ONCELOWNS, Superintendent.

■■■■■ An odious distinction on account of color, and a bullying propensity to carry it out.

EASTERN RAILROAD.

SUMMER ARRANGEMENT.

ON and after April 25th, Trains leave BOSTON.

For Newburyport, at 7, 10 1-2, 10 4-5, 1 P. M.

For Lynn 3 at 7, 10 1-2, 10 4-5, 12 1-4, 3 1-2, and 5 P. M.

For Portsmouth, at 7, 10 1-2, 10 4-5, 1 P. M.

For Lynn 3 at 7, 10 1-2, 10 4-5, 1 P. M.